

# SPIRITUAL TELEGRAPH

DEVOTED TO THE ILLUSTRATION OF SPIRITUAL INTERCOURSE.

"THE AGITATION OF THOUGHT IS THE BEGINNING OF WISDOM."

CHARLES PARTRIDGE, PUBLISHER, 343 & 345 BROADWAY.—TERMS, TWO DOLLARS PER ANNUM, IN ADVANCE; SINGLE COPIES, FIVE CENTS.

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WHOLE NO. 281.

## THE SPIRITUAL TELEGRAPH.

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### PERSONAL AND SPECIAL NOTICES.

**Mrs. William R. Jay Bullen at the New-York Institute.**  
Mrs. William R. Jay Bullen will lecture at the New-York Institute, New York, on Thursday evening, 28th inst., the audience being permitted to select the subject and ask questions. Single tickets at admission, 25 cents, or 15 for \$1.

**Rev. T. L. Harris will resign his ministrations next Sabbath morning (20th), at half past 10 o'clock.** In the evening, at half past 7 o'clock, he will give the first of a course of lectures, to be continued each successive Sabbath evening. Subjects, 1. "New Ideas and Old Principles;" 2. "Causes of Instability in Religion;" 3. "The Lamp of Christianity;" 4. "Light and Heat, and their Spiritual Correspondence;" 5. "The Lion Symbol in the Bible;" 6. "The Inward Witness of the Christian Faith." The place of worship will be announced in the *Tribune*, *Times* and *Herald* of Saturday morning.

**R. D. Wilson Resigned.**  
R. D. Wilson has returned from the West and formed a partnership with Dr. O. H. Winton of the Water Cure and Healing Institute at 84 East 12th-street, corner of University Place, and one block west of Broadway.

**Mrs. Bullen will respond to calls for lectures on Spiritualism, or to calls for the exercise of the "gift of healing," in any part of the city.**

**Mrs. Bullen will lecture at Poughkeepsie on Tuesday and Wednesday evenings of this week, 15th and 16th inst.**

**At Southold, L. I., next Sunday, 20th inst.**

**At Courtland, N. Y., September 27, and also will fill any appointments the friends in that place may make for her during the subsequent week.**

**Lectures in Brooklyn.**  
Miss Bessie Hardinge will give the last of her course of lectures upon "Spiritualism in the Gospel of Jesus," next Sunday, Sept. 20th, at Clinton Hall, corner of Clinton and Atlantic streets, Brooklyn, at half past 8 o'clock p. m. Subject, "Spiritualism in the Gospel of Jesus."

**Dr. Widdowson's "Improvements from the Spirit."**  
We are now prepared to supply all orders for this new book of poems, the involuntary production of Dr. Widdowson. It is a neat 32 mo. of 408 pages. Price, \$1 25; postage, 5 cents.

**Spiritualists' Grove Meeting.**

Arrangements have been made by the Spiritualists of Byron and vicinity, to hold a meeting in a grove one-fourth mile east of Byron station, on Saturday and Sunday, September 19 and 20, commencing each day at 10 a. m., and closing at 4 p. m. No evening meetings in the grove. The cooperation of those eminent lecturers, S. J. Plancy, of Ohio, and Mrs. H. H. H. of Onondaga, have been secured, and many other friends and normal persons are expected to be present, and may address the meetings. Arrangements will be made to convey passengers the two miles from the railroad at South Byron station to the grove for a reasonable compensation. Also on Sunday, September 19, Mr. Plancy will lecture in the above grove at 10 a. m., and 4 p. m., and at South Byron Union Hall, at six o'clock in the evening. Friends from other places, by attending this meeting, may be able to secure the services of Mr. Plancy in their respective localities, during the week previous to, or

after the Grove meetings of the 19th and 20th. Should the weather be unfavorable for out-door meetings on either of the above occasions, lectures will be delivered in Union Hall, instead of the Grove.

Committee of Arrangements, B. C. Page, and fourteen others.

### Michigan Yearly Meeting.

The Michigan yearly meeting of the Friends of Human Progress will convene at Battle Creek, commencing at half past ten o'clock, on Saturday, the 19th of October 1857, and continuing, by adjournment, for three days or more, as may be thought expedient.

This Association has no cherished creeds or theological opinions to promulgate or defend, but disclaiming all ecclesiastical authority, they "seek not uniformity of belief in theological affairs;" but cherishing and encouraging whatever tends to elevate, and condemning and discouraging whatever tends to degrade—they would meet on the broad and universal platform of the "Fatherhood of God, and the Brotherhood of man," feeling not for truth, so long as our platform is free—would invite the cooperation of all who recognize the equal rights and brotherhood of the human family, without regard to sex, color or condition, and who acknowledge the duty of illustrating their faith in God by lives of personal purity and deeds of practical righteousness.

We therefore invite all sincere seekers after truth, who may be attracted by the principles of our organization, and who, weary of the strife and perplexities which bewilder and sap the popular sectarians of our day, are looking for a higher and more practical manifestation of the religious sentiment, to meet at the time and place above specified, and give the benefit of their counsel. Let us join our hearts and hands for a feast of love and good will, in order effectually to combat the giant wrongs and errors of the age.

J. F. AYERHILL, R. B. MERRITT,  
R. C. MANCHESTER, J. WALTON, JR.,  
R. D. G. FULLER, R. C. COCHRAN,  
Executive Committee.

### SOMETHING NEW.

**PSYCHOLOGICAL CHART AND DELINEATION OF CHARACTER** accord-  
ing to the Seven Temperaments, for \$2. Address R. E. WILSON, 84 East  
Fourth-street, N. Y.  
Observation examinations, \$5.

### THE MOVING WORLD.

—An important victory has been gained by the Circassians, under Schamyl, over the Russians.

—Judge Curtis has resigned his seat on the bench of the Supreme Court of the United States.

—A party under Lieut. Ives, has been sent out by our government to explore the river Colorado. This river takes its rise in the Utah region, and empties into the Gulf of California at its head. Aside from the Oregon, it is the most important river flowing into the Pacific on our western coast; and fabulous stories are told by trappers of the richness and beauty of the region it waters, and the extent of its mineral resources.

—Measures are being taken at the South for another foray on Nicaragua, to be headed, doubtless, by Gen. Wm. Walker.

—Wm. A. Brickell, of this city, has invented a new combination lock, of very simple construction, applicable to safes, doors, etc., with eight billions of changes.

—Thos. W. Taylor has invented an improvement in the fly or roller frame in cotton spinning, by which one-third in time is claimed to be saved.

—The democracy of the State—Hards and Softs united—have made their nominations at Syracuse: Hiram Denio, of Onondaga, for Judge of Appeals; Gideon J. Tucker, of New York, for Secretary of State; Sanford E. Church, of Orleans, for Controller; Isaac V. Vandepool, of Erie, for Treasurer; Lyman Tremaine, of Albany, for Attorney General; John M. Jaycox, of Onondaga, for Canal Commissioner; Van R. Richmond, of Wayne, for State Engineer; and Wm. C. Rhodes, of Chemung, for Prison Inspector.

—The democracy, in their resolves, take ground directly, or by implication, against the exorbitant law of last session, in favor of Mayor Wood's party in this city, in favor of the Dred Scott decision, and in favor of the position of President Buchanan, that the Constitution of the United States leaves slavery free to pass into the territories of the commonwealth, at its pleasure.

—Experiments have recently been made on the Lowell and Worcester, the Plymouth and the Fall River Railways, to substitute coal for wood as a fuel, in propelling locomotives. In the last two cases, a new engine was used, built expressly for the purpose. The experiments were entirely successful, and exhibited a saving of 70 per cent.

in fuel. This is a most important result, and marks an era in the history of railroads. Our forests are passing away before the consuming jaws of the iron horse, but nature has furnished us with an abundant substitute in our coals. It only needed the ingenuity of man to apply them to this important end.

—Carl Sharz, a German, is the Republican nominee for Lieutenant Governor of Wisconsin. He is represented as a fine scholar and orator, and as one of those patriots who struck a blow for liberty in Germany, in 1848.

—The yellow fever is raging badly in Havana, Cuba. A cargo of Mink rifles had arrived at the same port from Spain.

—The treaty between our government and New Granada, is at length signed, but is still liable to rejection on the part of New Granada. Mr. Cass is said to have withdrawn everything, and yielded to the stubbornness of the South American Republic, except the demand for indemnity for loss at the Panama massacre.

—Col. Benton is lying seriously ill at Washington.

—Ex-President Fillmore, it is stated, is about to be married to a lady in Montreal.

—Mrs. Coalter, of Virginia, recently deceased, bequeathed by her will, ninety-one slaves, to take effect on the first of January.

—Crawford's bronze equestrian statue of Washington, for the monument at Richmond, Va., is now on its passage from Amsterdam to its place of destination.

—The potato rot has suddenly made its appearance in Erie and Chautauque counties, in this State. The breadth of potatoes planted in that section this year, and their fine promise up to a very recent date, are unprecedented. Much alarm is felt, but the extent of the injury to the crop is as yet undetermined.

—The great through mail from Washington, Baltimore and Philadelphia to Indianapolis and St. Louis, of the 8th, was burned by a spark from the locomotive, at Zanesville, O.; but a few remnants having been saved.

—Seventeen slaves who were attending a camp-meeting in Maryland, a few days since, took advantage of the occasion to turn their faces toward the North, and fled. A professional gentleman of Baltimore, by agreement with the owner, pursued and recaptured nine of them, and received, as his share of the returns, it is said, the snug little sum of \$2000.

—Failures still continue, and the money world is still stringent and unsettled; nevertheless confidence is becoming gradually restored, and business, with more carefulness and forethought, is returning to its accustomed channels. We may hope that the worst is passed.

—A shocking assault was committed at Leocompton, Kansas, on the night of the 2d inst. A Mr. Bailey, a Free-State man, was stabbed several times with a bowie-knife, by Lieut. Brockett, at a ball, and is supposed to be mortally wounded. At the last advises the citizens of Leocompton were under arms, one party demanding that Brockett should be tried for the offense, and the other endeavoring to get him off on nominal bail. The ball was finally fixed at \$2000.

—Andrew Jackson, Jun., the adopted son of General Jackson, has arrived in this city with the snuff-box, which by the old hero's will was directed to be presented to the bravest soldier of New York. The Common Council have decided in favor of Major Dyckman, who served with distinguished honor in the Mexican war. But against this there are serious protests, especially on the part of the New York Volunteers. Nevertheless, it is to be presumed that the gallant Major will bear away the prize.

—Mrs. Cunningham has been discharged from prison on bail.

—Mr. S. Lockwood, agent of the Sing-Sing State Prison, has sued the New York *Daily Times* for libel in charging him with dishonesty; and obtained a verdict against that journal of six and a fourth cents! Mr. Lockwood's fair dealing must accordingly be considered as vindicated.

—Twenty-nine cases of Yellow Fever passengers in the Illinois, from Aspinwall, were admitted into the Marine Hospital at Quarantine, from the 3d to the 7th of September, inclusive. Out of these six have died, and all but one of the remainder, twenty-two, have been discharged cured.

—The pearl-fever is raging in Illinois, also in Minnesota. In both these localities, pearls of considerable value have been found in the common river clams; but the most of those taken are too small to command any considerable price in market. We hear of one Illinois pearl, for which \$40 were offered and refused, before it was dispatched east. Whether it has, or will, do better here, we have not learned.



New Advertisements.

THE PRESENT AGE AND INNER LIFE.

BY ANDREW JACKSON DAVIS.

WE have just issued a new edition of this, one of the most recent, valuable and interesting of Mr. Davis' works—dealing as it does with the Spiritual Wonders of the present, and calculated, as the Author says in his Preface, "to meet the psychological demands of the time."

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The *Present Age and Inner Life* is an octavo of 252 pages, and besides a fine steel portrait of Mr. Davis as a frontispiece, contains the following

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Price \$1.00; postage, 25 cents. Address, CHARLES PARTRIDGE, Office of the Spiritual Telegraph, 345 Broadway, N. Y.

WOODMAN'S REPLY TO DR. DWIGHT.

THE THREE LECTURES OF J. C. WOODMAN, Esq., (a distinguished lawyer of Portland, Me.) in reply to the indiscriminate assaults of Rev. Dr. Dwight, on Spiritualism, will be on our counter and for sale before this paper reaches our readers. It is a strong production, clear, direct, logical, and we heartily commend it to the attention of the friends of the cause. The divine, with his foggy ideas absorbed from the schools of the Past, is no match for the lawyer with the mantle of a fresh inspiration resting upon him. Mr. Woodman meets him at every point, and at every thrust of his lance manages to find an open joint or cracked link in his armor. Still he is compassionate, and forbears to make an unmanly use of his advantage. He does not press his opponent through the wall, nor mutilate him when he is down; he is satisfied to defeat him, and to erect around Modern Spiritualism a wall impregnable, even on the Doctor's own platform, which, we think, he has fully succeeded in doing. The work may be regarded as certainly one of the ablest expositions of Spiritualism, on Bible, historical and philosophical grounds, which the New Dispensation has called forth. Price, 25 cents; postage, 5 cents.

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NEW PUBLICATIONS.

A NEW BOOK, entitled "The Kingdom of Heaven, or The Golden Age," by E. W. Loveland. It is divided into nine books. Book I. contains an explanation of the Teachings and Miracles of Jesus Christ. Book II. gives an account of the Ages of Iron, Silver and Gold. Book III. of the One Family in Heaven and Earth, etc. The work contains nearly 300 pages, printed on good paper, and neatly bound in cloth. Price, \$1. For sale by S. T. MUNSON, Publisher's Agent, 5 Great Jones-street, N. Y.

THE WRITINGS OF THE APOSTLES, being a critical revision of the texts and translations of the common version of the New Testament, commonly (but inaccurately) so called, by Peter P. Good, nephew of the late Dr. John Mason Good, and author of two valuable works, "The Family Flora," and "Animalia" etc. Good's organism was made use of by Spirits in the production of the present work. Some account of his experiences was published some time since in the *Spiritual Telegraph*, but showing him not to have been too credulous in receiving the spiritual theory; but being an honest man, he did not seek to resist the evidence which was presented to him, and he is now a confirmed believer in Spirit-communication. The whole work will be included in twelve numbers, and printed in large octavo form, with new type, on good paper, and completed within a year. Subscriptions, \$3 for the work, to be obtained from the Publishers. The first two numbers will be ready for delivery on the 24th of July. S. T. MUNSON, 5 Great Jones-st. P. S. All orders should be addressed as above.

WHAT'S OCLOCK?

"MODERN SPIRITUAL MANIFESTATIONS, are they in accordance with reason and revelation?" This is the title of a pamphlet to be published by S. T. Munson on the 1st of August.

"The author of this little pamphlet claims for it no particular merit as regards literary ability or depth of thought. The articles which constitute it were contributed by the writer to the New Orleans *Sunday Delta*, amidst the pressure of an active business life. They were written principally to attract attention to, and induce an investigation of, the wonderful phenomena which are claimed as spiritual in their origin. The arguments advanced are of a simple character, and such as can be easily understood by the most ordinary mind. At the suggestion of some friends of the writer, the series is presented in this connected form with the sole desire that its influence, if it be for good, may be extended beyond the limits of the readers of the paper in which the articles first appeared." The pamphlet will contain 32 pages octavo, in large type, and printed on good paper. Price, 15 cents. S. T. MUNSON, 5 Great Jones-st.

A NEW BOOK BY DR. WILKINSON.

THE Subscribers beg leave to announce that they will publish early this month simultaneously with its publication in London, a new Volume of Poems, entitled IMPROVISATIONS FROM THE SPIRIT. By Dr. J. J. Garth Wilkinson, M. D. of London, England. Dr. Wilkinson is well known as one of the most elegant writers of the English language, and this work is pronounced superior to anything ever given to the world through his pen. The day upon which the work will be ready will be advertised in the New York *Times* and *Daily Times*. The Book contains 416 pages 32mo. Price, plain wrapper, \$1.25; gilt, \$1.50. Early orders are solicited, which should be addressed to the New Church Publishing Association, 477 Broome-street, N. Y. 276-1f

THE BEST BOOKS TO SELL.

BOOK-SELLERS, Agents and Newsmen will find a quick sale for these new Hand-Books, just published: HOW TO WRITE, HOW TO TALK, HOW TO BEHAVE, and HOW TO DO BUSINESS. Price, free by mail, only 20 cents each, or the four in paper, \$1. Complete in one large gilt volume, \$1.50, now ready. Try them. Address FOWLER AND WELLS, 205 Broadway, N. Y.

IMPORTANT PUBLICATION.

PEOPLES LECTURES on the Philosophy of Existence; by Ezzert W. Rogers. New ready, Lecture I. THE CREATION: Scriptural and Chemical Revelations concerning the origin of Earth and her dependencies, philosophically harmonized. For sale by all booksellers, and by C. BLANCHARD, General Agent, 76 Nassau-street. Price, 15 cents. 275-3f

MUSIC.

THE large and popular Waters Catalogue of Music will be sold at reduced prices at No. 533 Broadway during this month. Also a large reduction on Piano and Melodians. 274-1f

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Soon to take place in the Earth and the Heavens, consisting of

1. A GRAND EXPANSION OF THE WHOLE SOLAR SYSTEM, by the Birth of a New Planet from the Sun.
2. A MARKED GEOLOGICAL CHANGE IN THE EARTH, making a thorough Transformation of the Globe.
3. Corresponding Political, Religious and Social Changes over the Whole Earth, accompanied by War, Pestilence and Famine.—The whole to be succeeded by the GRAND IDEAL HARMONY OF MATTER AND SPIRIT, commonly called the MILLENNIUM.

A Course of Seven Lectures will be given on the above subject, wherever desired, by S. C. HEWITT.

PROGRAMME.

LECTURE I. *Primary Basis of the whole Subject, The Positive Side.*  
The Organic God—A New View of the Infinite, God a Principle, also a Person, Pantheism and anthropomorphism, Both True, Two sides of the subject, Providential Development of both Ideas, Analysis of Truth, The Divine Mystical, God both Male and Female, Father and Mother, The Divine Blending, or Infinite Union of the Two in One, THE GRAND MAN.

LECTURE II. *Secondary Basis, Negative Side.*  
The Organic Devil, or Grand Man Monster! Devil and Satan, Distinction between them, Inverted Essence and Inverted Form, Satanic Personality, The Subjective and the Objective Universe, Analysis of Both, Dual Nature of Both, the Descending Movement of Both, Dark Side of the Universe, Shady and Shadows, Significance of the 'Serpent' and the 'Dragon,' symbolism and its Uses, Turning Point in Satan's Destiny, Satan Saved, Ascending Wave of the Spiral, Law of Progress, The Race made Divine.

LECTURE III. *Tertiary Basis, Creative Movement.*  
The Formation of Worlds, Generation of Nebulous Rings Around Creative Centers, The Law of Generation and of Births, Mathematics of Nature, The Souls of Planets, The Greater Souls of Suns, Their Magnetic Nature, Each Sun and Planet a Battery, The Interior Positive, Exterior Negative, Love and Wisdom, Axial and Orbital motion of Suns and Planets, Primary and Secondary causes of it, Spheres and Focuses, Crises and their Uses, Transformations and Regenerations of Globes, Correspondences.

LECTURE IV. *The Great Crisis!*  
A Great Geological Change in the Earth soon to be, Signs thereof now quite apparent, The Earth at present an *unperfected* Globe, Reason of it, the Argument, In what the Change consists, Violent Commotions, Destruction of Life and Property, Where greatest, Warnings, Preparations, etc., Grand Cause of the Crisis, New Planet, A Second Moon, Origin of Both, Nebulous Ring in Sun's atmosphere now rapidly completing, Same of the Earth, Zodiacal Light, what is it? Expansion of the Solar System, Mercury, Venus, Earth, Mars, etc., each thrown one orbit further off from the Sun, Grand Conjunction of the Planets, Noah's Flood, 'Foundations of the Great Deep broken up,' 'Windows of Heaven opened,' Significance of these Scriptures, The Earth made finer, etc., by the Crisis, Boreal Crowns, The Physical Millennium.

LECTURE V. *Effects of the Crisis on Humanity.*  
Great Agitation of the Human Race, Political, Religious and Social Changes, War, Pestilence and Famine, Final Death of all Political and other Parties, The Last Great Struggle, 'The Devil comes down in great wrath,' Philosophic significance of that Scripture, Satan 'bound a thousand years,' Meaning of that, Then 'loosed a little season,' What that means also, The Spiritual Millennium, Origin of these Ideas, Question Answered, Positive Demonstration, What are Thoughts? And Whence come they? Something entirely new, simple as Nature, Address to common sense.

LECTURE VI. *World of Causes, The Organizing Power.*  
The Spiritual Advent, or the Titled Great Dispensation from the Heavens, Great Purpose of the Spirit World in its Manifestations, Organic Nature of the Movement, Superior wisdom manifest in its Methods, Practical Spiritualism, A New Church and a New State, All Things made new.

LECTURE VII. *Practicalities, Conclusion.*  
Specific Plans, The Wisdom Age, Religion no longer merely Speculative and Sentimental, Philosophy no more an Abstraction, Science no longer Dead! A New Agriculture, Domain already secured and work begun upon it, New System of Commerce, Plans already revealed and Practically Matured, New Educational Institutions, Progressive and Philanthropic Institutions, The Divine Home on Earth, Embracing an entirely New System of Architecture, First Model already made, through Instructions of Spirit World, will be exhibited and explained to the audience. Great Hope now for the Human Race!

The above Lectures are a *connected series*, and each is so related to all the rest, that to be well understood and appreciated, the *whole course* should be heard by the same individuals. It is particularly requested, therefore, that all those desirous of listening to the main subject, should, if possible, be present at each lecture. I can assure the public that this subject is no mere fancy of mine, but a sober, yet mighty REALITY! Of this, I shall give the most indubitable evidence, in the above series of lectures. I bespeak for my thought, the listening ear, the willing, earnest heart, and such wisdom only, in judging, as such ear and heart may be able to command. CHELSEA, Mass. May 8, 1857. 254-1f S. C. HEWITT.

DISEASES OF THE LUNGS.

DR. ORTON may be consulted by letter on diseases of the Chest and Lungs. His success in the treatment of persons in a decline—in Consumption, or suffering from ailments leading to Consumption—has been very marked and positive. Aided by a discreet use of the intuitive faculty, combined with medical knowledge and experience, the worst cases submitted to his care have been benefited, while others considered hopeless have been cured. Applications should contain a history of the case, so far as the patient understands it, and can describe it, particularly the condition or mode of action of the main organs—brain, heart, lungs, stomach and bowels. Ten Dollars remitted will secure full directions for treatment and medicines for one month. Address Dr. J. R. ORTON, at this office. 251-1f

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SUCCESSFUL Magnetic Healing, Clairvoyant and Seeling Physicians and Mediums, of several years constant practice, continue to examine, prescribe for and treat nearly all classes of disease; and having extensive accommodations, and good assistance, for treatment of invalids from abroad, feel free in soliciting public patronage. Clairvoyant and magnetic sittings prepared and sent by express. Terms—For Examination, \$3; including prescription and directions, \$5. Letters containing the fee, name and age of applicant, promptly answered. No. 35 COTTAGE-STREET, LOCKPORT, N. Y. 270-1f

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WHO has for a long time applied Electricity and Magnetism, also Medicated and Vapor Baths, to the cure of Disease, has been very successful in treating Rheumatism, Neuralgia, Hip and Spinal Diseases, also Nervous Ailment and General Debility. Weakly and nervous Females would do well to call on Mrs. C. at her residence, No. 234 Broome Street. Terms moderate; consultation free. 296-11f

MEDICAL.

MRS. J. A. JOHNSON, M. D. (late Mrs. S. B. Johnson), of No. 40 North Tenth Street, Philadelphia, well known in the British Provinces and several States of the Union as a Healing Medium and Medical Clairvoyant, offers her medical aid to the diseased in Consumption, Cancer, Scrofula, and Acute and Chronic Diseases of the Human System. Terms: Five Dollars for Clairvoyant Examinations. No letters answered without fee enclosed. 276-3m

MRS. S. E. ROGERS, 44 DELANCY-STREET,

SIGHT and Psychologically sympathetic Healing Medium. Treatment otherwise if necessary. Description of persons physically, morally, mentally. Hours, 10 to 12 A.M., 2 to 5, and 7 to 10 P.M. Wednesdays, Saturdays and Sundays excepted, unless by engagement. Terms, \$1 an hour. 280-3f

HEALING BY MAGNETISM.

THE celebrated Healing Medium, MISS GRACE H. DAVIS, from Waukegan, Ill., has taken up her residence at Dr. O. G. Wellington's Water Cure Establishment, 24 East Twelfth street, New York, and is prepared to operate for the cure of all diseases. She also speaks and writes under influence, and gives tests. 273-3f

ALL those who are afflicted with any chronic disease, considered incurable, will receive a letter giving information which will insure a speedy and permanent cure by sending their names and one postage stamp to prepay postage, to Dr. E. B. FORT, the celebrated Chronic Physician, Eastoga Springs, New York. 277-4f

SPECIAL NOTICES OF BOOKS,

PUBLISHED and for sale at this office:—

EPIC OF THE STARRY HEAVENS: A highly meritorious Philosophical-Spiritual Poem, dedicated from the Spiritual World through T. L. HARRIS, without any thought or preparation on the part of the medium, and in an incredibly short period of time.

This book has been pronounced on all hands a remarkable production, even aside from the circumstances of its origin; and to the seekers for a deep and expansive philosophy of interior things, as well as to lovers of fine poetry, it will ever prove a rich treat. It is as interesting as a romance. Pp. 256. Price, plain, 75 cents; gilt, \$1; postage, 12 cents. A new edition just out.

A LYRIC OF THE MORNING LAND: A Poem dictated from the Spiritual World through T. L. HARRIS.

"This poem is a love-child of the skies;  
'Twas bred in heaven with breath like bridal blooms;  
Sweet May dew-fed its lips; it oped its eyes  
Where Hesper's nuptial sphere with love perfumes  
The vault of ether, and from heaven down led,  
Seven months within a mortal's breast 'twas fed;  
And when the summer came, and when the skies  
Bent lovingly as over Paradise;  
When the last rose was breathing life away,  
Like beauteous maiden on her dying day,  
It sprang to outward shape; unformed by art,  
Full fledged it left its nest within the heart  
And sung melodious in external airs."

Author's Preface.

This Poem was dictated in thirty hours, and is a magnificent production. pp. 253.

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BY DR. J. J. GARTH WILKINSON, OF LONDON.

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# SPIRITUAL TELEGRAPH

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WHOLE NO. 281.

## The Principles of Nature.

### REASONS FOR BEING A SPIRITUALIST.

BY I. G. ATWOOD.

LOCKPORT, N. Y., August, 1857.

#### SPIRITUAL TELEGRAPH:

As I have often been solicited to give the history of my conversion to, and experience in, Spiritualism, I now consent to comply. I feel a delicacy in doing so (and this is the reason why I have heretofore refused), for several reasons. One is, because much is connected with personal matters, and experiences of a private nature, and might seem to concern no one but myself; and I would leave that part out, if it could be done without marring a correct account of the matter. But to obviate this difficulty, I now place myself upon the stand as a witness to give my testimony, in the form of experience in, and doings with, this subject.

To make a starting point, I will commence by saying, that at a very early period of my life I was educated to believe that "the only way to obtain heaven" was "through the direct interposition of the Presbyterian Church." I looked forward with deep anxiety for the time when I could unite my soul and body with that Church, whereby I might be enabled to "see God," and enjoy the blessings of heaven. I labored faithfully to the best of my ability, to conform to all the rules, faiths and beliefs of the Church, and at the age of fifteen asked admission to membership, and to be baptized. This was cheerfully agreed to on the part of the minister, deacons and elders of the Church, and I was considered fully qualified for baptism and membership, which was to be consummated on the following Sunday. Sunday morning came, I was preparing for church, when four members of that church came to me, and advised me to defer my uniting at that time. This was very strange to me, as I had been told a thousand times to feel that "delays were dangerous; that 'now is the accepted time;'" that "I was in great danger of eternal damnation by putting off what could be done now to inherit eternal life;" that "Christ and the apostles were poor," and so on to the end of the chapter; and told so by these same persons who waited upon me at this time. After exhausting many excuses and giving many reasons for my deferring the matter, none of which seemed to me to afford sufficient ground for complying, they were compelled to make known the real cause that led them to so earnestly desire a suspension. I will not give their language or manner of expressing themselves, for this would expose the parties to the world, and at present but few outside of the church know the real parties. It was simply because I had friends in the church who were rich, and they would be ashamed to have a relative join who had as poor clothes on as I had, and they desired me to put off the matter until I could get better clothes. I presume they wanted none but paying members.

No one can possibly imagine the dreadful blow—the agony of my soul. Pride and ambition were stung to the core. Society was but a name, life a burden. But I feared death; I

am glad of it; it was the only thing to check me. I have never been in that church since, although I lived by it over twenty years. Gradually I rose above its effects upon me; ambition was turned into a new direction, although for several years, and during the Canadian rebellion, I was considered a perfect desperado, but committed no acts not sanctioned by the rules and customs of war.

At the age of twenty, I determined to form a character and religion of my own. For the purpose of accomplishing the former, I entered Lewiston Academy as a student; in attaining the latter, I used my own judgment and reason. My judgment and reason proved to be in error, as you will subsequently see, for that had led me to believe that the Presbyterian Church was founded in sin, and clothed in hypocrisy; that man had no immortal soul, and that the grave was the last of him. Oft have I tried to banish such thoughts, and as oft the recollection of my old clothes would rise in my mind. Tears would invariably follow, compelling me to leave company, if any were present at the time.

In July and August, 1853, I awaited the hand of death upon my companion and a little son. Slowly and gradually they sank beneath the fatal disease and the drugs. Were they to leave me? One little daughter had gone before them, and now could it be that two more were to follow? Yes it was too true. Where was my religion? where my hope? Nowhere—none; for all that was of them was to be consigned to the grave, except a life principle which was to be dissolved and returned to the Great Fountain of all Spirit, to exist for the accommodation of new generations, yet unborn. The disease was such as to render it impossible to converse or receive a parting farewell, and on the third of August the Spirits of both took their flight. Thus in early life, three of my family "were no more," and one little son, four years old, remained—the very picture of health, rugged, strong and active. I had taken advantage of his ability to learn, and taught him much; he was the pride of my heart; oft was I told that God called such children to him in early life, but I believed him to be perfectly fortified against disease, and on the fifth day of the same August, I sent him to an aunt's, about sixteen miles in the country. Before I sent him away I was not willing to go one day without seeing him, but on this occasion I could not realize the least desire to see him at all. I wanted him from me; the reason I know not, unless I wished not to hear him call his mother.

One night, after he had been absent several weeks, I passed a sleepless night about him. Why, was more than I could imagine; but in the morning there was no peace upon my mind until I sent for him, and he was brought to me that afternoon. He met me in the door of my store, and said, "Father, I have come home to stay but one week, and then go back again." I felt this same feeling come over me, and could make him no reply. In one week from that day, he was laid in the silent grave, by the side of his mother, brother and sister. Upon him I had looked with delight, and had hoped much, and his departure at the time, and under the circumstances, all the rest hav-

ing gone before, together with my disbelief in immortality, bore with a heavy weight upon my mind.

At this point of our history we will commence with testimony bearing on the subject particularly in view:

While George (this was this little boy's name) was lying a corpse, I was visited by many who kindly offered me such consolation as in their judgment was calculated to meet my feelings. Among the consolations I received, was one this: "God has taken your family for a wise and glorious purpose;" and then intimation was made that He had taken this course to bring me to repentance. At this point several things conspired to cause a powerful sensation upon my mind. One was, the reflection that God should cause the innocent to suffer for my sins; another was an invisible influence; and the most important one of all was, that this came from the lips of one who was so closely identified with my poor clothes as to bring up the whole matter of my church experience, and the direct cause of my unhappy disbelief in immortality. No one can imagine the effect it had upon me; I allowed no one to visit me after it; allowed no watchers, but remained alone.

While I was sitting alone, I distinctly heard these words: "George is with me, and is happy!" What could it mean? From whence the voice? Death had silenced that voice some weeks before; but again, "George is with me and is happy!" Am I deluded? Has all this deranged my brain? That familiar voice—but no, it is all imagination; but again, the third time, "'Tis me, dear husband; George is with me, and is happy!" For a moment my joy knew no bounds. The idea entered into my mind that he still lived—that there was life beyond the grave, but in a few minutes my old faith got possession, and I called it all imagination. It was too glorious an idea to believe for one moment. In early childhood my mind had been filled with an awful God and horrid devils.

Time rolled on; the business of a steam mill, a book-store, and a land and insurance office occupied much of my time. Although melancholy, I seemed to transact business with my usual ease.

In October, I returned one night to my room late; all was quiet; I retired; as I extinguished the light, the room was very dark; a singular light appeared about me, and at the same time an influence, to me very strange, came over me. I was calm and passive, and in the midst of this bright light stood that familiar form, and for (to me) some time I listened to her voice. It was natural, and I could almost believe her in her earthly existence. At the time I realized her presence, and all she said, and had no doubts that it was she whom I had supposed was no more. But it was too much for my belief; her communication to me was of vital importance, for without it, and a thorough conviction that it came from her, I never could again have been happy on earth. But my lack of faith in immortality soon placed the whole scene among dreams and imaginations, and when any Spirit came near, I would drive them from me, for I had experienced similar manifestations from childhood, and considered that if they were founded in reality,



our learned men would have explained the matter. I had not learned the difference between knowledge and wisdom.

Soon after this interview, I was requested by one of my customers to send to the TELEGRAPH office, or where I traded, and purchase for him several spiritual books. I had already sold him several dollars worth of these abominable books, and felt that I was doing a great wrong by so doing, and remarked to him thus: "Friend M—, you are now somewhat advanced in life, and all the money you have you may need in declining years, and I can not take any more of your money for such trash." He replied that if I would investigate candidly, I might be led to realize the truth, and it would be a source of great comfort to me. I replied that my mind was made up now, and that I did not desire to investigate; that no one should investigate unless they did it candidly; that I had experienced all the manifestations he spoke of, and did not believe one word of it. He said that there was a good circle, and named several of the members, whom I acknowledged to be good men, of sound and honest minds; but I could account for it (I will not say how, for I might appear as flat as Prof. Mahan the Buffalo doctors or the Cambridge Committee). He thought I might be able to prove to my satisfaction that there was a reality in my experience, and at the same time this familiar influence came over me, and that accustomed voice whispered, "Go—, and I will be with you." This influence caused me to agree to go, and on the night agreed upon I was seated in the circle—an account of which I will give in my next.

I will here remark, that although these Spirit voices appeared to me at the time to be made in audible form, and that the physical ear recognized most of them, I have since learned the true facts of the case; farther, that the skeptic would be perfectly justified in saying to me that I had no proof that it was of Spirit origin, and I will admit that I have as yet given no proof of that fact; but in my next I will give abundant proof that the whole was genuine, and what it purported to be.

#### GENERATION.

In communicating with the readers of the TELEGRAPH recently, in a few remarks on the topics which we now re-present, we intimated that some further remarks might be offered if it seemed desirable; and being assured on this point, we now propose to pursue the subject.

Physical generation, as it pertains to man, at least, is probably a phenomenal fact or condition that must ultimately give place to a higher condition. While, however, it is a condition through which the human soul becomes individualized, Conjugal Love is its only appropriate basis. Whenever any condition is requisite to contribute to the ultimate, which, on the earth, is the attainment of humanity to a perfectly orderly and harmonious condition, precise provisions are made for the effectual attainment and operation of those conditions upon the universal basis of movement, which is always attraction.

Thus the mission of humanity on the earth is to develop the perfect Life of unlimited and universal spiritual power. In order to attain this result, the race must proceed from infancy, step by step, through all the various stages of evolution and development, upward and still upward, till the ultimate state of divine communion and consequent divine power is realized as the invariable plane of the soul.

One readily perceives, then, that all partial and immature conditions are mediatorial and tributary agents, unfolding and nourishing the superior life for which all else exists, and to which all tends. That conjugal love and natural generation are such is at least presumable to any one who has gained any real estimate of the higher conditions and purposes of existence.

Those who are tolerably conversant with the laws of physical generation and growth, know that the maintenance of the family, as an institution of sacred value, is an indispensable condition to the physical preservation of mankind. The sentiment of love disorderly expressed, would inevitably swamp the race in the filth of debauchery and corruption, and thus defeat the great end to be attained—a perfected, spiritualized humanity.

Without stopping to argue this point, which, we presume, few will be disposed to question, we proceed upon the mere hint as to the absolute basis of the family as an indispensable and sacred institution, and return to our fundamental idea, namely: that of natural generation of the human species as a conditional fact tributary to an eternal ultimate.

In certain degrees and conditions the soul must rely upon its earthly tenement—this physical organization—to sustain it, and help evolve its powers. We will not here attempt to display the proposition, nor the considerations that make it probable, that human nature is a necessary channel for the unfolding of the Divine Being to self-consciousness in the earth-sphere. Our limits in this connexion forbid a discussion so extended.

Man, as a physical being, is a necessary concomitant to the earth, without whom it could not assume its appropriate degrees and orders in the grand scale of universal movement. Since, therefore, the natural constitution of mankind is an absolute necessity, and its various conditions must be tributary to a grand, perfected result, we may rationally infer, if not positively assume, that all the frail and partial conditions, incident thereto, will prove merely mediatorial and transitory; and, subside, giving place to higher conditions and ultimates when they shall have been exhausted in beneficent use to humanity. That such is the fact in regard to physical generation, or the manifestation and expression of the spiritual and divine through the natural organism, we, for one, can not doubt. The conclusion, then, is this: the human physical organization must exist and be reproduced and perpetuated through the natural generative organs as the form of the Spirit and the organ of its manifestation, till the complete evolution of that perfect, divine order in which the highest element of human existence shall blossom and open directly to heavenly fruitage, without necessitating a conduit or channel subject to dissolution and decay.

Those whose best thoughts of heavenly felicity are born of sensual loves and gross associations, may demur to ideas which surely contemplate the ultimate complete substitution of perfect divine conditions for those grosser sensual experiences that pertain to physical life; but those who have faith in, and noble aspiration for, the realization of the Highest and Inmost, will rejoice in every prospect of the attainment thereof in a way more direct, pure and effective. If one's life is exclusively sensual; if the five external senses constitute the measure of one's best experience, then, whatever proposes to supersede or displace them—no matter how elevated the proposed substitute—amounts to an actual suspension of the life. But if one recognizes the eternal circles of infinite beauty that lie within the center and heart of all, then that which promises to open more directly to that center, and reveal the ineffable wonders that cluster there, never disturbs, but, on the contrary, quickens and stimulates those high pulsations that respond to the infinite, and elevate the soul to its better estate.

That the experiences and phenomenal conditions of the animal and sensual in man are, in qualified terms, appropriate and orderly, is unquestionable. Every fact of the outward experience—every condition of the sensuous life—is but the shadow of an interior or spiritual condition, the external bearing relations to the internal corresponding to the relation of reflected with direct light. The direct light of the sun corresponds with spiritual life, and the reflected light of the moon with the light of the sensuous existence. One is full of inspiring principles, and with heat and moisture arouses and stimulates to all beautiful growth, while the other is cold and lifeless, furnishing some faint aid as one gropes his way in the night time. So the best day-time of man's existence is when the sun of righteousness—his own true spiritual center—shall flood his pathway with light, and surround his life with perpetual bloom and fragrance. The moonlight—the light of the external powers—may suffice "to rule the night" of human existence;—that dim and cheerless period when the thin and frigid phantoms of the intellect occupy almost exclusively every human thoroughfare from the lowest drudgery of industrial life to the higher drudgery of popular Christian worship; but the majestic reign of the heart only, with its glowing heat and celestial light, can dispel such night-shades and phantoms, and inaugurate that eternal day wherein all movement shall flow out from life, love and beauty, and center in inspired worship of the Highest.

Thus we see, while the sensuous experience reflects spiritual conditions, it never can confer, or contribute directly to, that life of itself. God, as the Supreme Sun of the spiritual universe, shines into the soul and awakens there a divine response in spiritual development and growth. The human is thus an organ or vessel of the divine, created with such attributes and powers as to enable it truly to manifest or reflect the central

light. And as the sun, the pivotal power of our solar system dispenses magnetic, aërial, or other invisible currents which awaken the light, heat and moisture, and all the vivifying principles incident to the earth, to action, forming the grand robe of beauty and use that drapes the globe; so God, as the central power—the sun of the spiritual realm—sheds His Divine Spirit upon the race, awakening all the virtuous principles of humanity to a true manifestation, thus crowning the spiritual realm with divine beauty and abundance, of which the drapery of the outward world is only faintly typical. Man is spiritually individualized by his own spiritual development; and that evolution is produced by the operation of the Divine Supreme upon the elements of that development; which are to him what natural light, heat and moisture are to natural development. Thus the elements of spiritual life are inherent to the soul, and are awakened to action by the infusion of vitalizing principles or powers from God as the central sun of the soul. They are not transmissions from God; which, if they were, would seem to deny man's proper individuality, and argue either the ultimate exhaustion of the fountain, or else the re-absorption of the streams proceeding thence. The principle that awakens is a divine efflux from God, and influx to man, stimulating his own individual powers to appropriate activity. But we are extending our discussion beyond the sphere strictly intended, and must forbear.

We intended principally to present the thought that there may, and probably, will be attained a state of spiritual and physical culture and development when the infinite may become individualized, and go forth to limitless manifestation and self-consciousness, without necessitating the employment of this earthly clod—this perishable tenement. We desired to present this thought, with some considerations incident thereto, and leave other minds and other occasions to make a satisfactory disposal thereof.

In connexion with the development of his own best powers, it appears to us the work of man is to operate on material nature—to elevate and sublimate it till it becomes the facile and pliant conduit of the soul on the highest scale of material existence. Then, as the next degree in progress, must not nature become so spiritualized and ethereal in its principles and operations, as to present the basis of spiritual organization direct, without necessitating the pre-embodiment thereof in the natural organism? And may not physical generation, with the infirmities, and limitations, and obstructions incident thereto, give place to higher conditions for the manifestation of immortal individualities?

W. H. K.

#### THE "KENTUCKY JERKS."

AN EXTRACT FROM THE AUTOBIOGRAPHY OF REV. JACOB YOUNG.

In 1804, I witnessed that strange exercise—the jerks—although I had heard much about it before. It took subjects from all denominations and all classes of society, even the wicked; but it prevailed chiefly among Presbyterians. I will give some instances:

A Mr. Doka, a Presbyterian clergyman of high standing, having charge of a congregation in Jonesboro, was the first man of eminence in this region that came under its influence. Often it would seize him in the pulpit with so much severity that a spectator might fear it would dislocate his joints. He would laugh, stand and halloo at the top of his voice, finally leap from the pulpit and run to the woods, screaming like a madman. When the exercise was over he would return to the church, calm and rational as ever. Sometimes at hotels this affliction would visit persons, causing them, for example, in the very act of raising the glass to their lips, to jerk and throw the liquor to the ceiling, much to the merriment of some, and the alarm of others. I have often seen ladies take it at the breakfast table. As they were pouring tea or coffee, they would throw the contents toward the ceiling, and sometimes break the cup and saucer. Then hastening from the table, their long suits of braided hair, hanging down their backs, would crack like a whip. For a time the jerks was the topic of conversation—public and private—both in church and out. Various opinions were expressed concerning it, some ascribing it to the devil, others to an opposite source; some striving against it, others courting it as the power of God unto salvation. In many cases its consequences were disastrous, some fatal.

A preacher, who in early life was a dancing-master, joined the conference, and when the jerks were at their height, was



stationed on this circuit. He declared it was of the devil, and that he would preach it out of the Methodist church. He commenced the work with great zeal and high expectations; but before he had got once round, he took the jerks himself, or rather, they took him. When the fit began, he would say, "Ah, yes! Oh, yes!" At every jerk he used his hands and arms, as if he was playing the violin. One morning, being seized as he was going to his appointment, he let go the bridle and the horse ran off till he was stopped by a gate. The rider having dismounted, in order to steady himself laid hold of the pannels of the fence, which unfortunately gave way; the lady of the house coming to the door to see what was the matter, heightened his mortification. Attempting to hide himself by running into the orchard, his strange movements, as he ran fiddling along, and the fall of his long gown flying in the wind, attracted the attention of the hounds, the whole pack of which pursued him with hideous yells. Being afraid of dogs, he turned and went into the house by the back door, and running up stairs jumped into a bed, where he lay till the fit was over. His proud heart would not submit, and the disease, as he termed it, growing worse and worse, he gave up the circuit, and withdrew into retirement, where his sun went down under a cloud. Poor man, I loved him.

Usually the subjects of this strange affection were happy when they had it, and happy when it passed off, and it did them no harm. The wise ones of the day, such as William McKendree and Thomas Wilkerson, said little about it, but preached, exhorted, and prayed, as if it were not in the country.

At the close of the year, I attended a camp meeting at Carter's station, where about ten thousand people were assembled. Here a controversy had been going on between Presbyterians and Methodists, the former saying, among other bitter things, that the latter were hypocrites, and could refrain from shouting if they would. They were the aristocracy, we the poor. On Monday morning I preached, preceded by the venerable Vanpelt, who left the congregation sobbing weeping. I arose—like most men who know nothing—fearing nothing, and undertook to account for the jerks. The preachers looked frightened, and the audience astonished. I viewed it as a judgment of God. Taking a compendious view of the nations, I showed that God was just, as well as merciful, and his judgment though long delayed, sure to come. I adverted to the wickedness of the people, enlarged on their intolerance and bigotry, charging that middle Tennessee had gone as far as any part of the United States in those particulars. I glanced at the rise of Methodism and the persecution it had endured, and quoted the taunting language of its enemies, "Ye are hypocrites, and can cease shouting if you will." After a pause I exclaimed at the top of my voice, "Do you leave off jerking if you can." It was estimated that instantly more than five hundred persons commenced jumping, shouting and jerking. There was no more preaching that day.

#### REMARKABLE APPARITIONS.

From Jacob C. Woodman's three lectures on Spiritualism, in reply to Rev. Dr. Dwight (noticed last week,) we extract the following:

One of the most interesting cases of spiritual manifestations, was by the Spirit of Mrs. Nelly Butler, in the town of Sullivan in this State. What made it exceedingly interesting, was the extensive manner in which she made herself manifest, by the exhibition of her own form and voice. She first became manifest by raps, and by conversation, with her own natural voice, in the year 1799, and by the exhibition of her own form in the year 1800. Originally, the principal medium was Lydia Bladell, who afterward became Mrs. Lydia Butler. On the 15th of August, 1800, this Spirit went, in company with Mrs. Butler and forty-seven other persons, about half a mile. Rev. Abraham Cummings, who was uncle to the late Dr. Asa Cummings, wrote a history of the appearances of this Spirit, and published it in 1826. He took and printed the testimony of thirty-one witnesses, who had seen or conversed with the Spirit, in the year 1800. Mr. Cummings, in his narrative, says: "With all these witnesses I am intimately acquainted. I took these testimonies from their lips, for the most part, separately." After giving the testimony, Mr. Cummings says: "The above witnesses are exhibited, not for the want of more, (for more than a hundred have seen the epaulet, or have heard her words,) but because repetition is tedious." The testimony, part or all of it, was taken in the year 1800. One witness, Doreas Johnson, speaking of the manifestation on the 15th of August, says:

"There I heard and saw the spirit. . . . I saw her . . . . . from any other, and her music the . . . . . that I ever heard. When she walked with us, she . . . . . without stepping; and when we arrived at the house, by direction of the spirit given to my brother, James Springer, and by him to the company in our hearing, we opened to the right and left, so that the epaulet and Mrs. Butler passed together between our ranks. Then she vanished from my view, and I saw her no more." The testimony of others is equally explicit.

The principal medium soon died—I think in 1801—but the Spirit continued to be seen afterward. Mr. Cummings himself had the pleasure of seeing her form in July, 1806. It appears that the character of each witness was good; that the Spirit was manifested on one occasion in the presence of twenty persons, and on another occasion in the presence of forty-eight persons. Not all of these, however, saw her at those times; but most of those who did not see her on one occasion, were permitted to have their vision opened and see her on other occasions.

After waiting twenty-six years, Mr. Cummings felt it his duty to publish the history. He met with great opposition from his family and professed friends. They said he was insane; and, as we are credibly informed, the persecution from his infidel friends did not end in defaming his character by their presumptuous charge of insanity, but they proceeded to overt acts, and in imitation of the Catholics, burnt up the whole edition of his pamphlets, except a few copies that he had previously scattered. I have been the more particular in relation to this case, because the manifestation by personal form and natural voice, was more extraordinary than any other I have heard of since the personal manifestation of Jesus Christ.

#### THE HAPPINESS OF HEAVEN.

I have conversed with some Spirits, who imagined heaven and heavenly joy to consist in being great. But they were told, that the greatest in heaven is he who is the least; for he is called the least who possesses no power or wisdom, and is willing to possess no power or wisdom from himself, but from the Lord. He who in this way is the least, has the greatest happiness; and since he has the greatest happiness, it follows that he is the greatest; for he thus has, from the Lord, power to do all things, and wisdom above all others. What is being the greatest except being the happiest? for to be happiest is what the powerful seek through power, and the rich through riches. It was further told them, that heaven does not consist in desiring to be the least with a view of being the greatest, for he who does this, pants and lusts to be the greatest all the while; but it consists in desiring, from the heart, good for others more than for one's self, and in serving them with a view to their happiness, not from any selfish aim of obtaining remuneration, but out of love.

Real heavenly joy, such as it is in its essence, can not be described, because it resides in the inmost recesses of the life of the angels, and thence in all the minutiae of their thought and affection, and by derivation from those, in all the minutiae of their speech, and in all the minutiae of their actions. It is as if their interiors were completely unbound, and set open for the reception of delight and beatitude, which are diffused through every fibre, and thus through the whole frame; whence the perception and sensation of them is such as can not be described; for that which begins in the inmost recesses of all, flows into all the parts, even to the most minute, which thence take their rise, and propagates itself, with continual augmentation, toward the exteriors. Good Spirits who are not yet in the perception of that delight, because they are not yet taken up to heaven, on perceiving it flowing from an angel by the sphere of his love, are filled with such delight, that they fall, as it were, into a delicious swoon. This has often occurred to those who desired to know what heavenly joy is.

There also were certain Spirits who desired to know what heavenly joy is, and to whom, therefore, it was granted to have a perception of it to that degree beyond which they were unable to bear any more. What they perceived, however, was not the joy of angels; it scarcely amounted to the smallest degree of angelic joy; as was granted me to perceive by its being communicated to me. It was so slight as almost to partake of something rather frigid; and yet they called it most heavenly, it being the inmost joy of which they were receptive. It was proved to me by this circumstance, not only that there are various degrees of the joys of heaven, but also, that the inmost joy of one degree scarcely approaches to the last or middle of another, and further, that when any one receives that which is the inmost to him, he is in the enjoyment of his proper heavenly joy; and that he can not bear any more interior degree of it, but would find it painful.

Certain Spirits, not evil ones, fell into a state of repose like that of sleep, and were thus translated, as to the interiors that belonged to their minds, into heaven; for Spirits, before their interiors are opened, may be translated, into heaven, and in-

structed respecting the felicity of its inhabitants. I saw them in this state of repose for about half an hour; after which they relapsed into their exterior in which they had been before, retaining, however, the recollection of what they had seen. They related, that they had been among the angels in heaven, and that they had there seen and perceived amazing objects, all shining as with gold, silver, and precious stones, presenting admirable forms, which were varied in a wonderful manner. They added, that the angels did not take delight in the external things themselves, but in those that they represented, which were things divine, unexpressed, and of infinite wisdom; and that these were the centers of their joys; not to mention other things innumerable, not a ten thousandth part of which can be expressed by human languages, not fall into ideas which partake, in any degree, of materiality.—Swedenborg's Heaven and Hell, Nos. 4th, 411.

#### DR. KANE FROM THE OTHER WORLD.

On the afternoon of March 15th, after witnessing the funeral cortege of Dr. Kane, as it passed through the streets of Baltimore, upon our return home, Mrs. G. was suddenly controlled by a Spirit, who gave utterance to the following:

Fareyou!

I have come merely to say that I am conscious of the display manifested over my body, but have no sympathy with it. I have found Mr. John Franklin, and learned that he departed from the body some three years since. If you desire, I will come again and communicate at any time you may call for me.

I am, DEAR MRS. KANE,

On the afternoon of the 15th of March, the same Spirit again entranced the medium, and the following was then given:

The first desire I had after comprehending the change was, that I could make my friends of earth realize the truth and beauty of the Spirit-state. It is not strange that I should control a medium so soon or with such facility as I do, for the reason that my natural qualities were largely developed, intellectually and spiritually. It is true that I had no desire to leave earth, and I did so with deep regret. I had much to live for, as I thought—worldly fame, worldly ambition—still I had a spiritual unfolding, which in many of my actions predominated. The spirit of wandering, the desire to explore, was actuated, not from a spirit disembodied, but from the spirit of the world. It makes but little difference, friend, to the spirit, whether there is ever discovered an Arctic passage or an open sea to the Pole; the refining process of all matter will sooner or later reveal to man, in its own good time, all that is necessary for him to know, and so constitute and organize beings adapted to every latitude. Then how unwise it was to have the mind absorbed in the one idea of self-aggrandizement.

I have a new (to me) and more lofty project in view now. It is the disseminating of Truth to all minds upon earth, that I may be enabled to exert an influence over, and I am not fearful but that by perseverance, and a proper exercise of forbearance, I shall be enabled to do a great deal of good and advance my own Spirit's progress. I have discovered that the waters are greatly agitated, and that all throughout the land the press begins to yield; and from the want of faith in the supplications which so recently were supposed to ascend to the throne of Jehovah in my behalf, I also see a trembling in the pulpits, a starting out from their lethargy by the clergy, all of which acts like a lever to move me on as a co-laborer in the work of spiritualizing the world. Why should I be idle, when I recognized that true enjoyment can only be found in activity?

My intention is to labor in behalf of the development of mental freedom to all the world. I care not whether I am received as an individual or not by earth, so long as I can assist to incorporate in the mind of any some progressive truth.

I am not at all surprised, now that I have time to reflect upon my present condition; for, as I have said before, I had a foretaste, a knowledge of a progressive future, and having an active mind, quick to comprehend, the curtain was scarcely lifted before I saw and knew my duty.

I see many through whom I shall be able to communicate, and at any time you may desire to hear from me, by requesting it, I will come.—E. K. K.

—The Principle.

REMARKABLE DREAM.—A late traveler in France says that there is an undated air about the celebrated Cathedral of Notre Dame, in Paris, that is very pleasing, and that very simplicity, amounting to a fault has something touching in its quietude. Many of the monuments behind the grand altar are of interest, and some of considerable beauty. There is one in the sacristy of considerable interest; it was erected by the Duchess d'Harcourt, to commemorate the death of her husband, and a remarkable dream that predicted the event. He was ambassador at the Court of Vienna, while she remained in Paris. She dreamed that she saw him lying sick and dying in his coffin, and that as she rushed forward to rescue him, he leaned forward to embrace her, and in this act he expired. The letter acquainting her with his death, informed her that it had occurred at the very hour in which she beheld this vision. No extraordinary circumstance was commemorated by her in a monument, where the scene of the dream is represented.





# SPIRITUAL TELEGRAPH

"Let every man be fully persuaded in his own mind."

CHARLES PARTRIDGE,  
Editor and Proprietor.

NEW YORK, SATURDAY, SEPTEMBER 19, 1857.

## INFESTATION—OBSESSION—INSPIRATION.

Our views of the following question having been asked, we proceed briefly to communicate them:

• What is the nature of Infestation and Obsession, and wherein do these differ from Inspiration?"

Observation and reflection compel us to disregard the popular sense in which these terms are, as we think, misused when applied to Spirits, and especially to dissent from the idea of evil which is generally attached to the words infestation and obsession. For it is notorious that Spirits in every degree of obsession. "Good" and "bad," "angels" and "devils," when applied to Spirits, are terms which properly signify no more nor less than our relative estimate of the Spirit's progress, or moral state.

Infestation signifies a contention for power and control over another, which may be exercised in various ways, and with good or bad intentions. The person thus infested feels annoyed and pestered, but this may be because of his error, and no more proves evil intentions on the part of the infesting Spirit than does the annoyance of the unpalatable medicine administered by the Doctor prove his bad intentions toward his patient. Hence we conclude that infestation is simply an attempt to obsess and control another person, and may occur with good or bad intentions.

Obsession, in the practical manifestations of Spirits, signifies the success of infestation—the besieging and obtaining control of a function of another's organization, or of the entire body. To all appearance, this is done by the Spirit penetrating, permeating and controlling an organ or the whole body, in a manner similar to the possession and control of the Spirit to whom that body properly and rightfully belongs. This is generally done by the consent of the person, but sometimes in spite of his opposition. The Scripture language more or less expressive of the idea is, "Or else how can one enter into a strong man's house and spoil his goods, except he first bind the strong man?" Matt. 12:29.

It may be asked, What becomes of the proper Spirit of a person when its tenement or body is invaded, obsessed and controlled by another Spirit? In answer to this question, we give it as our present opinion, that the proper animating Spirit of that body is not driven out or expelled, but is overcome, superseded, and for the time being, its power of outward expression through that organization is either voluntarily given to or else shut off, or usurped by, another. It has no means of knowing what is said or done through its proper earthly organization or instrument of external communication. Hence all mediums of this class declare that they have no knowledge of what has, at these times of obsession, been said or done through their body. To them it appears like sleep, and many feel equally rested and refreshed by it. We discard the idea of some of our friends, that the Spirit of the person takes leave of its earthly tenement and becomes an independent Spirit, when its house is invaded, occupied or controlled by another Spirit. We have other modes more consistent, we think, with spiritual manifestations, for explaining the phenomena on which such hypothesis is based.

We suppose some theorists will object to the idea that two Spirits occupy the same body at the same time, but we think there are abundant facts to demonstrate it. How, otherwise, are mediums enabled to converse rationally, at the same time that both hands are employed to write out sensible communications on different subjects not understood by them, and to disclose things which they know nothing about? In these cases, we say that the mental functions of the person are left free, while each hand is obsessed by different Spirits, and controlled to write out their thoughts.

Thus we give briefly our idea of infestation and obsession as applied to modern spiritual intercourse, and consider the difference between these and inspiration to be, that the latter does not imply control, but a prompting or exhilaration of our own Spirit—the prompting Spirit standing apart from us, as does a speaker or musician who inspires us with his words, eloquence or harmonious sounds. Inspiration leaves us consciously in the exercise of our own mental and physical organization, while it stimulates and aids our natural functions and powers of expression. Inspiration is by no means confined to Spirits. It is a lively appreciation of the beautiful and sublime. Men, woman and children inspire each other; the animal, vegetable and mineral kingdoms, and the solar system, are sources of constant inspiration to all well-constituted men.

If asked whether we consider infestation and obsession orderly, we answer both Yes and No, and explain as follows: As there can be no infestation where there is no opposition, so there would be no obsession were mortals progressed to that state in which open and unobstructed intercourse could be held with Spirits. When this is arrived at, Spirits will be content to stand without, and speak to us inspiring words. The heavenly hosts are endeavoring to inspire mortals, but they find our condition such as makes it necessary to approach us through persevering infestations and obsessions, which precede (in states like ours) orderly inspiration. *The disorder is with mortals.* It is that abnormal condition which Spirits can not reach except through these extraordinary efforts. Hence, we find that persons who have been made mediums through infestations and obsessions, are gradually developing into a normal state of inspiration and intercourse with Spirits. This is the normal condition to which the Spirit hosts are striving to bring all mankind. Infestation and obsession are disorderly only to him who is an outlaw, and declines to come into order. The idea of disorder attached to these terms may, with equal propriety, be attached to our hospitals, schools, courts, juvenile asylums and prisons, because they are alike ways and means of healing physical and mental diseases—of instructing and bringing the subjects of them into order.

## WHAT SHALL WE BELIEVE?

Under an admitted condition of open intercourse between Spirits and the inhabitants of this world, mankind, from the bias of education, are predisposed to look for nothing but truthfulness, and hence harmony, in the communications from Spirits. And yet it is a fact which no intelligent believer in spiritual intercourse can deny, that on all subjects of a speculative or properly doctrinal nature, there is seemingly as much discrepancy in the teachings of Spirits as there is in the opinions of men in the flesh. At a sober reconsideration, upon rational principles, of what must naturally be the relations between this world and that future which is progressively entered upon by the identical beings who exemplify all moral and intellectual gradations in this life, the rationale of these discrepancies in spiritual communications becomes distinctly obvious, and we even wonder that the contrary was ever believed or anticipated. Yet the novice investigator of Spiritualism, even after having perceived the reasonableness of the existence of gradations in the intelligence and veracity of Spirits, is often heard to inquire with evident marks of perplexity, "What, then, are we to believe; and which Spirits shall be accepted as truthful teachers, to the exclusion of others, seeing that so many contradictory doctrines are taught by them?"

The true—we had almost said infallible—answer to this question, (and which can only be given in general terms,) is more simple than many would suppose. And first negatively, no dogmatic or even apparently logical, standard can be absolutely relied upon as a rule of discrimination; for even the most specious logic of the profoundest and most powerful mind, may be used in the confirmation of error as well as of truth, especially when it is inspired by a perverse state of the affections. But "by their fruits shall ye know them"—know them, not form an opinion of them. Whatever encourages a pure, unselfish and holy life—a life of love to God and active benevolence and charity to man, constantly culminating in orderly deeds of religious and philanthropic beneficence, may be regarded as so far certainly true; and if anything can be subsequently found that tends in a greater and higher degree to these same results, that may be regarded as truth in a correspondingly higher degree.

If one, then, from his affections or moral instincts, could as-

sume the position of loving God supremely and his neighbor as himself, with a desire to constantly attain more and more of love and purity, it would be perfectly and infallibly safe for him to adopt just that Spirit teaching, or teaching from any other source, which is found best to suit this state of the moral feelings and aspirations; and if any doctrine, whether taught by Spirits, or men, or angels, is not compatible with this state of the loves, it is entirely and infallibly safe, without any further reasoning on the subject, to pronounce it false, in however imposing and authoritative a manner it may be asserted, and with whatever show of logic it may be supported.

These to some may seem like trite and insipid truths; but while we are constantly meeting persons groping and stumbling in darkness and doubt, simply for want of their due recognition, we feel that their repetition is necessary, and that in no other way can we so effectually answer the constantly recurring question, "What shall we believe or disbelieve of Spirit teaching?" Simple as this rule is—so much so that a child may avail himself of its guidance—there is absolutely no other rule that can be followed without the liability of being dazzled and misled by the subtleties of a false logic, or overborne by the dogmatism of high sounding names and authorities.

## PROVIDENCE IN THE DESERT.

Mr. J. B. Gray, a well known and intelligent gentleman, now a resident of this city, called at our office a few days ago, and in an incidental conversation related the following particulars, which we deem worthy of a place in our columns: In the year 1848, Mr. G. set out with a party of some sixteen men, from San Francisco to St. Louis, by the overland route. Having been detained fifteen days in the Rocky Mountains by the snow, Mr. G. one morning, when yet fifteen hundred miles from the end of his journey, used up the last particle of his supply of flour. For one of his peculiar constitution to have accomplished the rest of the journey without that very necessary article of nutrition, he thinks would have been impossible, though perhaps most of his companions might have lived on flesh alone, obtained in hunting. While deploring his destination, however, and the probable danger of starvation that awaited him, an emigrant train, going in the other direction, hove in sight about twelve o'clock of the same day. About one o'clock, the two trains met each other, and a woman driving one of the wagons supplied Mr. G. with what flour he needed for the rest of his journey; and at two o'clock he dined on his biscuits as usual. Mr. G. is impressed that the concurrence of absolute and pressing need and the requisite supply at the very moment, depended upon too many circumstances connected with the times of the starting, and the successive stages of progress of the two trains, to be referred to mere chance, and we think it is with good reason that he attributes the timely supplies which secured him from want and probable starvation, to a watchful and over-ruling Providence. Concerning the general question of Providence, Mr. G. said it had recently been breathed into his mind, as from a spiritual source, that "Providence is general as it relates to God, but special as it relates to man."

In a subsequent part of his journey, and when more than two thousand miles from home, Mr. G. became suddenly and deeply impressed, one morning, that a death had just occurred in his family. He talked about this impression with his companions, at intervals, during the whole day. This, be it observed, was before Spiritualism had become conspicuous, and when Mr. G. had no belief in spiritual intercourse. He noted the day and hour when this impression occurred, and on his return home he found that his father had died, as nearly as could be ascertained, about two hours before the moment he received the impression, and that the last words of his father were an inquiry as to whether his son had returned.

## Bro. Hewitt at the West.

We received a synopsis of S. C. Hewitt's lectures in Cleveland, but too late for insertion this week. It will appear in our next. Bro. Hewitt commenced his course of Lectures on the "Great Crisis" at Laporte, Ind., on Tuesday, the 15th instant, and will conclude them the Sunday evening following. He may be addressed at that place till farther notice. Bro. Hewitt is authorized to take subscriptions for this paper, and money for books in our catalogue. We hope our friends will avail themselves of this favorable opportunity to extend the circulation of the TELEGRAPH, and thereby the usefulness of our efforts.



## EVOCATION

OF THE SPIRIT OF A RECENTLY EXECUTED CRIMINAL.

We translate the following from the notes appended to MORA KARDON'S *Liens des Esprits* (Book of the Spirits.)

In support of what has been said concerning the confusion of thoughts which occur during the first moments after death, and as a confirmation of several essential points of the Spirit doctrine, we deem it proper to cite the evocation of an assassin, impelled by revenge and jealousy, made some hours after his execution, and who, until his last moments showed neither repentance nor sensibility. The sentiments which he expressed will afford a useful lesson to those who doubt the future of the soul.

The Spirit being evoked, responded:

"I am still retained in my body."

Do you mean that your soul is not entirely disengaged from the body?

"No—I am afraid—I know not—wait till I collect myself—I am not dead, am I?"

Are you sorry for what you have done?

"I did wrong to kill; but I was urged on to it by my character, which can not suffer humiliations. You will invoke me at another time."

Why do you wish to go so soon?

"I will be too much afraid if I see him; I am afraid that he (his victim) is after me."

But you have nothing to fear from him since your soul is disengaged from your body; banish all inquietude; it is not reasonable.

"What do you wish? Are you always master of your impressions? I do not know why it is that I can not banish my impressions. I know not where I am; I am deranged."

Try to recall yourself?

"I can not, because I am deranged. Wait—I am going to recall all my lucidity."

If you pray that will aid you to collect your ideas.

"I am afraid; I dare not pray."

Pray; the mercy of God is great; we will pray with you.

"Yes; the mercy of God is great; I have always believed it."

Can you now give a better account of your position?

"It is so extraordinary that I can not yet render an account of it."

Do you see your victim?

"It seems to me that I hear a voice that resembles his, which says, 'I do not want anything of you,' but that is the effect of my imagination. I am deranged, I tell you, for I see my body on one side and my head on the other, and it seems to me that I live, but in the space that is between the earth and what you call heaven. I feel even the cold knife falling upon my neck—but it is the fear that I have of dying. It seems to me that I see many Spirits around me, looking upon me with compassion. They talk to me, but I do not understand them."

Among those Spirits is there one whose presence humiliates you because of your crime?

"I tell you there is but one whom I fear, and that is he whom I have smitten."

Do you recall your anterior existences?

"No, I am in a state of vagueness. I think I must be dreaming. Another time; it is necessary that I should collect myself."

(Three days later.) Do you comprehend your situation any better now?

"I know now that I am not in the world, and I do not regret it. I regret what I have done, but my Spirit is free, and I know better that there is a series of existences which give us useful knowledge to become as perfect as created beings can."

Are you punished for the crime you have committed?

"Yes; I regret what I have done; and I suffer for it."

In what manner?

"I suffer for it, because I recognize my fault, and ask God's pardon for it; I am punished for it by the consciousness of my lack of faith in God, and because I know now that we ought not to shorten the lives of our brothers; I am punished for it by the remorse of having retarded my advancement in taking a false road, and in not listening to the cries of my conscience, which told me that it was not in killing that I would attain my object; but I permitted myself to be governed by pride and jealousy; I deceived myself, and I repent; for man ought always to make efforts to master his evil passions, and I have not done it."

What feeling do you experience when we invoke you?

"A pleasure and a fear; for I am not a sinner."

In what consists that pleasure and fear?

"A pleasure to hold intercourse with men, and to be able in part to repair my fault by avowing it. A fear which I know not how to define; a kind of shame for having been a murderer."

Would you like to be re-incarnated upon the earth?

"Yes; I demand it; and I desire to find myself constantly about to be killed, and to have the fear of it."

## Discussion on Spiritualism.

The Rev. Dr. MORRIS, of Tioga county, Pa., and Dr. JOHN BOYCE DODS, of New York, are to engage in a public discussion in Wallboro, Pa., on Thursday evening, September 24, on the subject of Spiritualism. The discussion is to be continued on successive nights, till brought to a termination.

Dr. Dods bases Spiritualism on the Bible. He takes the affirmative—the laboring oar, as Dr. MORRIS would meet him on no other ground. We have long been acquainted with Dr. Dods, and know him to be an ingenious, original and able reasoner, who has been engaged in various public discussions, both oral and written. He defeated the celebrated Origen Batchelor in a discussion held seven nights, at the Marlboro Chapel, in Boston, January, 1845. And though Dr. MORRIS has for some time been lecturing against Spiritualism, and is said to be a fine reasoner, yet we are inclined to the opinion that he will certainly find in Dr. Dods his equal, if not his superior. The controversy will no doubt be interesting, and we hope that some friend who may be in attendance will furnish us as full a report of it as can be conveniently inserted in our columns, or as will be likely to prove interesting to our readers.

## The Dignity of Labor.

We were delighted and edified, on Sunday evening last, by a lecture from the Spirits on the above all-important theme, through the mediumship of Mrs. Emma F. Jay Bullene, at Dodworth's Academy. About an hour's time was consumed by the lecture on Labor, and nearly another hour in replies to various questions propounded by the audience. The house was very much crowded, nearly every standing place being occupied by eager listeners during the two hours. Labor was divided into two classes by the lecturer, viz., labor of the hands and labor of the head, and equal dignity was ascribed to them in their various degrees. The Spirit considered those faithfully performing the most menial service equally adorned with the divine grace, with those who stand forth as the especial messengers of divine truth. Merit, said the Spirit, is not awarded to those who produce much, but to those who make the best use of what they have. The Spirit esteemed labor the basis of all progress and true greatness, and indolence a disgrace to man and a dishonor to God.

## Spirits on Organization.

We are informed by letters from Texas, that wise Spirits have communicated to circles there, that Spiritualists will not be sufficiently purged of the old leaven, and become developed and harmonized, to form a proper organization, for *five years*; and it is said several of our friends there have some practical demonstrations that the condition and time are not yet.

We entirely agree with the Spirits that if we would have an organization better adapted to human development and progress than those already established, we must wait until men, not only in Texas but elsewhere, are purged of the "gall of bitterness," with its cause and concomitants, laziness, deception, pride and calumny—of the proclivities to pervert sacred things into apologies for sin and means of livelihood, and of the inclination to exalt self by the calumny of others, and the disposition to stand on their neighbors' shoulders, instead of true merit.

We fear no loss by remaining in the state of individuality and abiding the righteous verdict of time, as to industry or indolence, righteous speech and conduct, sincerity and earnestness for truth and humanity's best good.

## Apocryphal New Testament.

The publication of Dr. Weiss's article in the TELEGRAPH of August 29th, has excited some curiosity (as we learn from our correspondence) to see the Apocryphal New Testament. We have a supply of that book on hand, which we can furnish at 75 cents per copy; postage 16 cents.

## NEW PUBLICATIONS.

BRIEF LEXICON: A System of Longhand Contractions, by means of which the Principles of Contractions are secured without resort to Mnemonic Characters, and with Perfect Legibility, in the whole methodically arranged and easily illustrated, with directions for Contractions in Verse, and with Keys to the Contractions, containing Remarks upon the means of acquiring Ease and Correctness in Composition, the method of keeping a Common-place Book and Index Remem. the most useful modes of Reading, Improvement of Educational Processes, etc. To which are added several Appendices pertaining to Phonography and Pictography. By AMOS J. GRAHAM, Conductor of the New York Phonographic Board, Lecturer, and Author of the "Reporter's Manual," "Hand-Book of Standard Phonography," "A System for the Rapid Expansion of Numbers," etc. Flexible covers, 50 cents; stiff covers, 60 cents. Sent by mail without additional charge. Letters should be addressed AMOS J. GRAHAM, No. 29 Madison-street, New York.

The above is the lengthy, but so far as we are able to judge, correctly descriptive title of a work which promises to be of considerable importance in facilitating the notation of ideas, and saving time and labor to those writers who will not shrink from the slight preparatory work of mastering a few simple rules. Mr. Graham has had much experience in the teaching and practical use of phonography, and has in this work embodied, in a modified form, the general rules of contraction employed in that art, while preserving the characters used in the common longhand writing. The author gives three sets of rules, or rather three degrees of development of one set of rules of contraction, by the first of which he thinks fifteen per cent., by the second, thirty per cent.; and by the third, full forty per cent. of the time and labor of writing may be saved. The first style is proposed to be used for ordinary correspondence, and is claimed to be sufficiently legible to be read by every one, with a few minutes study of the system; the second style is designed for authors, and it is said that with a very little practice a printer will follow with facility a manuscript written in this style; and the third style is designed for reporters, short notes, rough sketching of literary papers, copying from books, etc.

The contractions apply mostly to those words that are in commonest use, and to prefixes and terminations, and the forms of contraction, arranged in tables, may be familiarized to the mind in a few readings, and without any very great tax upon the memory. We commend this work of Mr. Graham as possessing many of the advantages of phonography, while it avoids the necessity of employing any other chirographic characters than those already in familiar use.

MARY GORDON, OR LIFE IN THE SPIRITS. An autobiography. By MARY CLARA McROBERTS, Chillicothe, O. For sale by E. T. MUMFORD, 5 Great Jones-street. Pp. 148.

This purports to be an autobiography written by a Spirit, in which she not only professes to trace her earth-life, but the notable facts of her experience in the spiritual spheres. To the seekers for literary and pneumatic curiosities, this work may be unhesitatingly recommended. It is made up of fact-fetched incidents, ungrammatical sentences, wrongly applied words, common-place remarks, with a penicill, milk-and-waterish sentimentality, generally of a free and easy tendency in respect to love, morality and religion. We would advise Miss Mary Clara, before she attempts to write another book, to seek some respectable boarding school in those upper (or rather?) spheres, where she may avail herself of the tuition of those who have the gumption to know that literary trash, even though purporting to emanate from a spiritual source, is always liable to be estimated by sensible persons in this world only according to its intrinsic merits.

The anonymous medium of this little production is at entire liberty to appropriate whatever in these remarks may be found suitable to his own case.

PEOPLE'S LECTURES ON THE PHILOSOPHY OF EVIL. By EGBERT G. ROGERS. Lecture I. The Creation. New York: Published by the Author.

This is a pamphlet of forty octavo pages, and is as its title imports, principally a disquisition upon the subject of creation, and the origin and development of the various inferior kingdoms in nature, with man at their head. The author's use of scientific terms, and his allusions to what has heretofore been taught upon the subject on which he treats, show him to be somewhat acquainted with books devoted to that general circle of investigation, though we would have been happy to perceive that his comprehension of their contents was less superficial. We would be pleased to know by what process of investigation the author learned that mineral coal and other vegetable productions, contain a particle of carbonic acid gas. Several other inaccuracies mar the pages of the present work, and prompt us, in all kindness, to advise the author to a little more caution as he proceeds in his future publications.



## NEW YORK CONFERENCE.

22-23-24 OF SEPTEMBER 8.

The following question was presented in writing, with a request that it might be discussed: "Does not the development theory necessarily imply that a something has progressed from lower to higher forms, ultimately in man? and if so, what is that something, and does it preserve its individuality?"

Professor Hare, of Philadelphia, being present, it was thought best not to enter upon the discussion of the question proposed, on account of the universal desire to hear that distinguished veteran in the cause of Spiritualism, detail some of the facts and conclusions growing out of his recent investigations of modern phenomena.

Dr. Hare remarked, that in all his experience as an observer of natural law, he had met with nothing more mysterious than the well-attested fact that feeble women and children are enabled to manifest a greater amount of physical power than the strongest man. He had known a table to dance to music, keeping perfect time, whilst he was seated on it, the only visible origin of the power employed being a child. Now, when we compare the quantum of force required to move a table with his weight superadded, and move it, too, with a precision corresponding to the notes of a piece of music, with the child who alone had any relation to the fact, we are compelled to the admission of an invisible power and intelligence as the real cause. A gentleman belonging to the editorial corps of Philadelphia, had declared to him, that while seated on the same table, in the presence of the same child, it had jumped and tilted, no one touching it. Various experiments made with great care to guard against deception, as, for instance, placing the hands of the medium upon a polished steel plate with smooth balls between it and the surface of the table, so that if any muscular force was voluntarily or involuntarily applied by the medium, it could produce no effect upon the movement of the table—had made him a Spiritualist.

Previously to setting out to attend the late Scientific Convention, he met with a lad who manifests this power of mediumship in a remarkable manner. Proposing to take the lad with him as a travelling companion, and with the hope of his being an instrument of some good to such credulous inquirers as he might meet with on his journey, he had several interviews with him for the purpose of testing his capacity as a medium. On one occasion he got him to call at his house to meet the President of Dickinson College, N. J. The morning was very hot and nothing was done until his learned friend had left, with an apology and an invitation to sit again, when it was immediately spelled out, "The heat of the weather and his counter-mediumship has prevented our usual manifestations; tell him not to call." He thinks counter-mediumship a condition quite as real and much more common with modern seances than mediumship. The next nearest condition to a fool, is that of a wise man who will not use his senses; and that is precisely the condition of some of our reputed philosophers. They speculate when they should observe. They solemnly warn the public against the influence of Spiritualism, whilst, by authority of their own theories only, they declare there is nothing in it. It would be salutary for these seances if they could be made to understand, that when they assert a thing they do not know to be true, they come very near saying what they know to be false.

On one occasion, through this lad as a medium, a brother who died sixty-five years ago, communicated. Allowing to the intense pain suffered during his last illness, and which the Doctor said he well remembered, he said through the Spiritoscope that it was caused by the water leaking through his limbs. He died of dropsy; but the lad could know nothing of that fact. He has had the Spiritoscope more without contact, so as to spell out the name of a cousin whom he had never known while in the body. On his way to Montreal, and during his brief stay in New York, he called on a friend, the lad being with him. When it was time to leave, the boy could not find his hat, and left with a borrowed one. They had not proceeded over one hundred yards from the house, when his own hat had dropped down on the ground before him. He thinks he was attended on that journey by several Spirits of great natural aptness for physical manifestations, which they exercised in various ways, interspersed with many practical jokes, only one of which was of any great importance to him, and even that was redeemed by its manifest intention, and its effects put to rights by an hour's sunshine. They carefully packed a pitcher of water into his carpet bag, which of course was upset on its first change of position, and the contents absorbed by his linen. While in Montreal he lost the key of this carpet bag, and had it returned to him when riding through the city. Being about to deliver a lecture, he wished to take a book to the lecture room that he had in his carpet bag. On looking for it, it was gone. They gave as a reason for removing it, that they did not wish him to make use of it at the lecture, for the reason that it would consume too much of the time. They put it back again, however, on his stating the object for which he desired to use it.

It seemed a favorite amusement with them to secrete his dressing-case, and then ask him if he didn't want to share. At one place where they stopped, he gave out seven of his shirts to be washed. Six only were returned, and the seventh was dropped into the room through the open window. He exhibited two brass balls, that had been partially crushed between the plate upon which the medium laid his hands, and the table. The table was moving upward from the floor at the time it was done, and if the boy did it, then he must be strong enough to resist the upward pressure of the table to a degree equivalent to the effect produced upon these balls, which no one who sees them for one moment will believe; whilst the upward movement of the table itself is still unaccounted for on that hypothesis. Several other instances were related. The Doctor said that it might be objected that the

boy had deceived him. He thought not. There was no motive to do so. He was respectably connected, and was with him as a companion, placed under his charge by his father, and could have no necessary inducement to practice deception upon him, or upon the valued friends to whom he was introduced. But aside from this, he could not do all that was done, whatever his motive. As in the case of the balls, deception was not possible, and the same is true of many others.

The Doctor alluded to his conversion to Spiritualism as having lost him the esteem of some of his scientific associates of former days; but he had held that, and all his previous opinions, however cherished, on the altar of what he deemed to be a great truth; and having brought to the investigation of the subject the experience of a life devoted to scientific research, and a reputation unimpaired by the imputation of falsehood, he thought it unjust that he should be put upon a par with the mere amateur investigator, who is captivated by its novelty, and accepts it for the gratification it affords, but to whom it suggests no conclusions beyond the fulfillment of his desire to live, and points to no antecedents in the realm of spiritual causation. He said his views had been considerably modified of late, by communications which he believed to come from Jesus Christ. They so purported, and he had no reason to doubt the truth of it. These communications he was desirous to lay before the world, but up to the present time, he had not met with the cooperation of prominent Spiritualists, which he thought he had a right to expect, and without which they would have to remain unpublished. He considered them of great value. They had convinced him that true Christianity and true Spiritualism were identical, and thought, if published, would do much to redeem Christianity from the errors and misconceptions by which it has been so long obscured.

The statement of Dr. Hare, of which the above is a very imperfect report, occupied nearly the whole evening.

Dr. Gaar alluded to a case he had cited at the previous Conference—a communication in relation to his father. In the circle, it was said by the Spirits, "He has a fever, in consequence of a cold, but is recovering." The next morning brought a dispatch from his father, saying, "he had an attack of dysentery, but was better." This looked on the face of it like a mistake, and he had so considered it; but at the next sitting, it was spelled out, "Had we answered, Dysentery, you would have received a wrong idea; it was not dysentery, but catarrh of the bowels." From the dangerous character of dysentery, at this season of the year, and especially to the aged, had they said his disease was dysentery, it would have conveyed the impression of a fatal termination. But the result is in proof that the disease was correctly and guardedly stated at the first. This catarrhal affection of the bowels is usually of short duration, whilst catarrhal dysentery is quite another thing, generally lasting ten days or more, and often fatal to old persons. Adjourned.

R. T. HALLOR.

## Purported Communication from Senator Rusk.

An intimate and truthful friend of ours happened to be communicating with some Spirit friends, formerly connected with the Federal Government, shortly after the news of Mr. Rusk's decease had reached him, and a question then submitted by our friend, in relation to the departed Senator, induced what purported to be the Spirit of the letter, at a subsequent interview, to make the following personal statement, which we give for what it may be worth:

"I promised you that I would relate briefly the reasons why I hastened, or in other words, put an end to, my earthly existence.

"I had not that strong, positive disposition which many of my most intimate friends supposed I had. My affectional nature, when once set upon an object, was of the extreme kind of affection; and when the object of that affection was removed, it became unbalanced, nor could all the excitement which one in my social position naturally existed in, work its equalization. I thought much upon the future state of man, and weighed well, as far as I was competent, all its bearings; and I came to the conclusion that if man did live after death, he must of necessity live in a better state. I recognized this: that if a man slowly, by intemperate habits or otherwise, weakened his body and dissipated it, so that it was no longer capable of supplying sufficient nutriment to the Spirit, it was as much a wrong as for a man by an instantaneous act of his own, to end his life. And as I had become disgusted with the world and its corruptions, feeling that those I most dearly loved had left me, and being anxious to again enjoy their society, and trusting that such would be the case, I bid the world good night, and sought death in what the world calls the most pleasing method. Yet I do not see that I have much bettered my condition, though I am comparatively happy, and enjoy the company of many whom I loved on earth."

## Spirit Aphorisms.

We are indebted to the serene and soul-stirring Mrs. Clark for the following, which we clip from the *Spiritual Clarion*, (edited in part by Mrs. C.) under date of August 22:

"Every day should be a birth-day into a new, higher, better life."  
"We may never doubt the grand issue of this great life-battle of ours."  
"In the vast hall of being, there is some niche for every human soul."

"There are stately souls that walk this earth still wanting the human form, whose radiant brains beam purity, whose hearts are true and warm."

"Better to be, and be misunderstood, than to shine in a false light. Be, be! and leave the rest to God. There is a time coming when 'we shall see as we are seen.'"

"Through the Human we behold the Divine. In the light of the Divine we see clearly the Human. There is a great, grand strength we breathe in the atmosphere of noble men and women whose souls are large with divine aspirations and affections."

## GOOD ANGELS.

BY DR. J. R. CHASE.

A beautiful child lay sleeping on a bank  
Of violets, which pressed beneath his form,  
Scent their soft odors sailing round his head,  
And mingling with the fragrance of his dream.  
Above, the moonlight shone with fervor gleamed,  
But the green willow-boughs came thick between;  
And, near at hand, a gentle rivulet  
Dispersed a grateful coolness through the air,  
And made soft music for the sleeper's ear.  
He smiled in pensive oblivion. Beside  
Him knelt his mother; and she softly guard,  
As only mothers gaze; and silent prayed,  
As only mothers pray.

"Then art my child,"

She said, "my rose, my robin of the spring,  
My darling, darling boy! Oh! can it be  
That thou wilt ever change from what thou art,  
So sweet, so pure and holy? Must disease,  
Suffering and sorrow take thee by the hand  
Through life's rough journey, and, Father of Light!  
Sin, shame, remorse, drag, drag thee down to death?  
O God! preserve my child!"

Her eyes were opened—

Around she gazed, with wonder and delight.  
She saw good angels filling all the air,  
And keeping patient guard about her treasure;  
And as they looked with tender, beaming eyes  
On her distress, she seemed to hear them say:

"Man must be good from choice. We heed him well,  
And whisper counsel to his erring heart.  
And point him, constant, to the paths of truth.  
He must be good from choice. Teach thine own child  
To heed our admonitions, and this world,  
With all its woes, shall yield him happiness;  
The future, heaven."

The mother clasped her boy.

And pressed him, joyous, to her throbbing heart;  
Kissed his bright opening eyes and ruby lips,  
And wept, and prayed for wisdom for herself.

## SPIRITUALISM IN CLEVELAND, OHIO.

DEAR TELEGRAPH:

It is now nearly two weeks since I arrived in the "Forest City," where I was most cordially welcomed by many warm and earnest friends of Spiritualism. I have already given five lectures here—two on each of the two Sundays, and one during the week. These have been very well attended throughout, and the attendance last Sunday evening was very large. The specific subjects which I have thus far introduced to the public here, are these: "What is Spiritualism?" "The Vital Connection of Man with God and Nature," "The Organic God," "The Devil and Satan," and "Spiritualism and the Bible." These subjects I have treated in my own way, and have never made anybody responsible for my utterances except myself. Nevertheless, I have found here, as elsewhere, a warm and hearty response to the ideas advanced, to a very large extent, which, of course, I can not otherwise than regard as a strong encouragement to perseverance in my labors; and in this quality, I trust, I shall in no wise be lacking.

Spiritualism in this beautiful city, is not very unlike that of Boston, New York, and other prominent places in the United States. True, there may be a shade of difference, as indeed there most probably is, between the Spiritualism of your great "Empire City" and the "City of Notions," or between both and that of numerous other places. This difference, however, whatever it may be, has reference rather to the personal representations of Spiritualism, than to the thing itself.

I think it should be ever borne in mind that Spiritualists are one thing and Spiritualism another; that the latter is to be judged of independently of human character, just as Christians determine the intrinsic qualities of Christianity, independently of the spiritual condition of its followers—more especially that of the cursing, swearing and lying Peter, one of its ancient, yet prominent representatives. This tendency of the human mind to confound the embodiment of an idea with the idea itself, is a nuisance, and should be removed as quickly as possible, if not by "due process of law," in the most legal sense of the phrase, at least by a similar process in some available sense. But this is an episode, though it is no "side issue."

Spiritualism in Cleveland has thus far exhibited all the various phases of phenomenalism, philosophy and practical use which are characteristic of other localities all over the country.



—at least this, in some degree. In the past, all the various classes of wonderful manifestations have been exhibited here. "Spirit Rappings" and "Spirit Movings" have been, perhaps, quite as prevalent among both the Christian and the Infidel skeptics here as elsewhere. So, also, of "Spirit Healing," "writing," "speaking," "visions," and "artistic creations." And yet the great mass of the population remains unconvinced; or if otherwise, at least uninterested in the great movement of the times. Now, why is this so? What spell is it that yet binds the world (the great majority of it), either in the stupidity of intellect, or its active opposition, in relation to this momentous subject? Can any one tell? Why are not all convinced? Does any one know? Facts enough, certainly, have already been exhibited to either sink or save a world (if facts could do either), and yet the world is not saved—of the two, it seems to be rather sinking than rising, in some essential respects.

Well, facts are very good in their way, and can not be dispensed with. They lay the foundation of philosophy in pure logic, and at the same time, allow philosophy its full and legitimate scope in the sphere of the grandest generalizations that were ever craved by the most comprehensive, clear and intuitive intelligence; and yet *facts alone* never will do the great work the Spiritual Advent has in view. What *will* do it? I leave the question for thinkers to settle. It is a question which demands their thought, and voice too, which will continue to press itself for solution more and more earnestly, till it is solved in the true liberty of a believing human race.

Mrs. Cora L. V. Hatch lectured here two evenings last week, to very fair audiences and to very good acceptance. The first evening she devoted to answering such questions as any persons in the audience might be disposed to propound. Quite a variety of queries were thereupon introduced, very aptly, and in most instances quite satisfactorily answered. The following evening was devoted to a discourse on the subject of the "Nature and Relations of Spirit Life." I was not present to hear this, but learned from others that it was superior, both in its thought and diction.

The friends of Spiritualism here (or at least very many of them,) are fully alive to the importance of giving an elevated tone and character to the movement in this city. The mass of believers, while they recognize the legitimate use of mere *physical manifestations*, and consequently the *necessity* of them in all cases where they are *needed*, nevertheless, see the desirableness of turning Spiritualism to a far higher account than curiosity, amusement, or mere selfish purposes, in any sense whatever. Hence, they desire an elevated philosophy of the phenomena, and a comprehensive and practical view of the subject generally. To this end they are now moving earnestly and intelligently, with a view of establishing permanent Sunday meetings, where the best and most devoted talent shall be in constant requisition. A weekly paper, also, is contemplated, which shall cover the whole field of the spiritual movement, and of course embrace the whole area of real and radical reform, and thus be the free and worthy exponent of a high spiritual philosophy and its DIVINE USE.

CLEVELAND, September 3, 1857.

S. C. HEWITT.

#### SPIRITUALISM IN SPAIN.

BRO. PARTRIDGE:

I lately met with a Spanish gentleman in your city, a navigator by profession, Don Pasqual Orena by name, who informed me that Spiritualism is very prevalent in Spain. He said that he had himself published two works on the subject, and circulated them gratuitously and very widely, but that the Catholic priests had opposed the whole matter very bitterly; that the government had, in consequence, collected and burned all the copies they could lay their hands on; but that, in spite of their efforts, there were, at least, fifty thousand Spiritualists in that country.

I mention this fact as a very interesting and significant item of news, perhaps, to the readers of the TELEGRAPH, as I do not remember having seen anything yet in print concerning the spiritual movement in that country. I mention it, also, because it affords a very striking illustration of the power of the movement to cope successfully with Popes, Cardinals, Bishops, Priests, as well as with all the lesser elements of the old hierarchies. Spiritualism in Spain, as well as the same thing in America, comes directly into the family-circle, makes its mediums there, of men, women and children, in most instances all unseen by the argus eyes of power, and gets fairly under way before the said power is hardly aware of its existence. It is thus that the "wisdom of this world" is taken in its own craftiness, and that the "Heavens" will yet triumph, in spite of the "Hells."

Very truly yours,

S. C. HEWITT.

#### SPIRITUALISM TAUGHT BY ITS OPPOSERS.

MR. EDITOR:

HENRY CO., Mo., August 24, 1857.

We bid you God speed in the great work of unfolding to the world the facts and principles of Spirit communion, although we know that professing faith in "angelic ministration," under the title of "Spiritualism," is to have ourselves denounced as "Infidels," "Fanatics," and "Monomaniacs." But we can very patiently bear all this, and console ourselves in the thought that much better and far wiser men than we have pursued nature's truths, not only against vindictive denunciation, but in fetters and through dungeons, and even some have left tracks of blood behind them. But of all these "offenses" which "must needs come," we are not now writing to make complaint. But we wish to suggest to our "orthodox" opponents of Spiritualism, that if they would preserve entire consistency, they might do well to suppress the publication of all such stories as the following "authentic narrative," published in a small volume, for the use of Sunday-schools, by Lane & Scott, New York, 1851. We especially commend it to the careful reading of many opposers of Spirit communion, who could believe it no more than a mere "trick," or a "falsehood," if its author had been a professed "Spiritualist," or if it had been found originally in the pages of a work on "Spiritualism." For the sake of space, we give the narrative, very much abridged:

"Little Mary was born on Long Island, April 9, 1830. At a very early period of her life, she was remarkable for her capacity and disposition to receive instruction, and perhaps still more for a peculiarly reflective mind. \* \* \* Mary had a little brother, fifteen months younger than herself, to whom she was very kind and manifested great attachment. But her little brother—her 'little Johnny,' as she used to call him—was soon taken away from her.

"Little Mary was about two years and a half old when her brother died. She knew nothing of the nature of death, and asked her Ma a great many questions about her little brother, where he was, and what had become of him. Her Ma told her that his little body was in the ground, but his Spirit was in heaven. She then endeavored to explain to her something of the nature of heaven, and taught her concerning the resurrection of the body.

"A few weeks after the death of her little brother, one morning she appeared much agitated in her sleep. Her Ma observed it, and waked her. The moment she opened her eyes, she clasped her hands together, and exclaimed in transport, 'O Ma, I dream for my Johnny!' She paused, and then added, 'Ma, my little Johnny laugh when he see me.' Her Ma asked her why he laughed. She replied, 'Oh, because he see me coming up. O Ma, my little Johnny is so happy; he clap his hands and he sing so pretty, and all the angels are around about my Johnny.'

"She was silent for a while, and then, with a solemn and impressive voice, continued, 'Ma, my little Johnny tell me if I am good he will come for me soon. And the angels that took my little Johnny up into the heavens will come for me.' This was the first dream that she was known to relate, and it seemed to be considered by her not as an ordinary dream, but as a reality. She believed she had been in heaven—seen her little brother, conversed with him, and that he would come for her soon. This opinion she entertained till the day of her death." (After this she often talked to her Ma of heaven, and of going to her little brother. But yet she did not seem to know clearly that she must die. Her Ma explained to her more fully the nature of death, and taught her concerning Jesus Christ. She now seemed to think of little else than these things.)

"Some months after her little brother's death, she had a second dream, in which she placed implicit confidence, and mentioned with peculiar pleasure at different times. She said she dreamed that little Edward went up to heaven to her little Johnny, then she went up, and then little Jimmy came up to her little Edward. Little Edward was the child of a friend, but a few months old, and in perfect health. Little James was her own cousin, somewhat younger than herself, and her constant companion, of whom she was very fond.

"Not long after this, little Edward was taken sick and died. A short time, and little Mary was taken ill. In her last sickness, she thought she saw her little brother's angel Spirit waiting to go with her from earth to the Spirit-world. Thus died little Mary, at the age of three years and five months. Little James shortly followed. From a long and tedious illness, his sister Spirit beckoned him away, and he took his flight to meet her in the realms of glory."

The preface to this story apprehends, correctly enough, that "the facts are too extraordinary for general credence," and that "they are altogether inexplicable but through the medium by which man communes with the Deity." But there are some who *can* believe; for thousands of well-attested facts, both of the present and preceding ages, prove to the world clearly enough that Spirits or Angels do, in various ways, hold intercourse with men in the flesh, and that these are the mediums through which the Deity more "directly" communes with mortals.

FORMED of earth, yet finished by God, man either serveth the one or the other, and in proportion is his reward in God's presence.

#### A SPIRIT COMMUNICATION.

MR. EDITOR:

BELOIT, Wis., August 26, 1857.

Sir—In looking over my journal to-day, it struck me that some of the communications I have received would be interesting to your readers. If you think the same, I will furnish you extracts from time to time. They are communications given in Sacramento City, in 1855, through William Bishop, medium. H. Clay purported to be the communicating Spirit.

March 4th, 1855. Question 7th.—Does the change from sphere to sphere resemble the death of the body?

"There is a change that is similar to death, but it is not attended with pain. It is merely a state of unconsciousness, the same as slumber, and on awakening, for a moment everything seems as a charm; but soon that gives way to astonishment at the new scenes that surround us. Some of the Spirits surrounding us teach us and instruct us; some are perhaps old friends, and then what a joy to have them for tutors! But O! you can not understand the feelings which pervade us. No; nor yet the gross forms of earth can ever conceive the inexpressible delight of meeting a friend, who has passed from one sphere to another in advance of you."

Here it was observed that he had promised, on a former occasion, to give us his feelings and sensations at the time of his death, when he wrote:

"The last feeling that I recollect while in the form, was one of acute pain, but it was but for an instant; then all was darkness, and a state of semi-unconsciousness. How long I remained in this state I can not tell. All seemed dark around me, but what state I was in, I have no idea. The first recollection that I have after that, was a sense of motion. Then I began to inquire within myself, Where am I? Is this eternity? Nothing but darkness and silence surrounded me; my mind then became filled with horror. What! am I always to remain thus? Better be annihilated at once, than remain in this state! But soon I experienced a feeling of lightness; I was slowly rising; gradually my eyes were opened; I saw a group of smiling faces around me. I then thought I had recovered, and my friends were congratulating me, for I seemed to be standing erect, and my form seemed to be as solid and tangible as ever; but on looking down, I saw a weeping group, bending over a dead body. That body was mine! My next feeling was pity for my weeping friends, but as I kept rising, I lost all this feeling. I passed out of the door surrounded by a happy crowd, several of whom I recognized. When we arrived into open air, what a scene presented itself! On all sides were men and women walking in mid-air! My friends commenced viewing the scene, as they were walking up on an inclined plane. They told me to follow, but I must confess I felt timid; I feared I could not proceed; but at last I made an effort, and O! joy! I rose in the air with them. All my regrets at parting with my friends vanished. O! how I wished they were with me!

"My friends now explained how I could travel. I thought, though without any belief, that I should like to be in the room. In an instant I was there, and from that time on, I had no regrets for leaving this gross earth. Good night to all."

Yours in fellowship,

L. ARMSTRONG.

#### SPIRITUAL PHENOMENA IN ARKANSAS.

At a circle held at my house, in Hempstead Co., Ark., May 19, 1857, Miss Martha Boren being the medium, we communicated, as usual, with the Spirits. It was soon made known to us that there was a strange Spirit present; we immediately requested him to spell out his name. The alphabet being called, he selected the initials J. C., and then went on to spell out that he died deranged. He was then asked if he was happy? He answered in the negative, and said he was in dark spheres. We then asked him what brought him to this circle? He said he did not know, that he had no particular design in coming, and on being farther interrogated, he said that his deeds while in the form caused his unhappiness; and after much solicitation, and with a promise on our part that all should be kept a profound secret, he spelled out his name, "Jesse C—," and that the cause of his derangement and unhappiness was that he attempted to kill his wife. He said he approached her bedside with a knife when she was asleep, but his heart failed him and he did not commit the act; and that his reason for wanting to kill her was, that he wanted to marry Miss M'E—.

He stated that he had been dead three years, and was anxious to know where his daughter was, and that he wanted her taught the doctrines of Spiritualism.

Now it is well known by some of the persons present, that he did die deranged, and that after his wife died, he made some advances toward Miss M'E—; but it was never known by any one that he ever attempted to kill his wife.

At another circle in the neighborhood, he said that after his wife died (which was a short time after he attempted to kill her), she appeared to, and was with him all the time. Her Spirit indicated to him that she knew the attempt he had made, and that she knew his designs throughout, and that was what caused his insanity.

Upon being interrogated farther, he stated that he was yet insane at times; and that he still had greater love for Miss M'E— than for his wife and that he had not seen his wife since he left the form, and that he felt greatly benefited by attending our circles. I will here state that he was a member of the Methodist Church, in good standing; and from what I could learn of the case, throughout, I believe the foregoing statement to be correct.

Yours, for the advancement of Spiritualism,

J. DAVIS GIBSON.

So long as earth remaineth in him, man must of necessity be impure. Light can not penetrate a dark mass, neither the light within totally remove the darkness without.











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